ON THE NOSE

1972

Is This the Face That Launched a Thousand Ships?
or
271 Ways of Looking at Regis

Introducing the class of 1972, faculty and administration. None of these faces has been the cause of a Trojan war but each of them might be a world shatterer in his or her own way.

The individual—the fascinating world of people. There is no print under these pictures—the reader makes his own messages.

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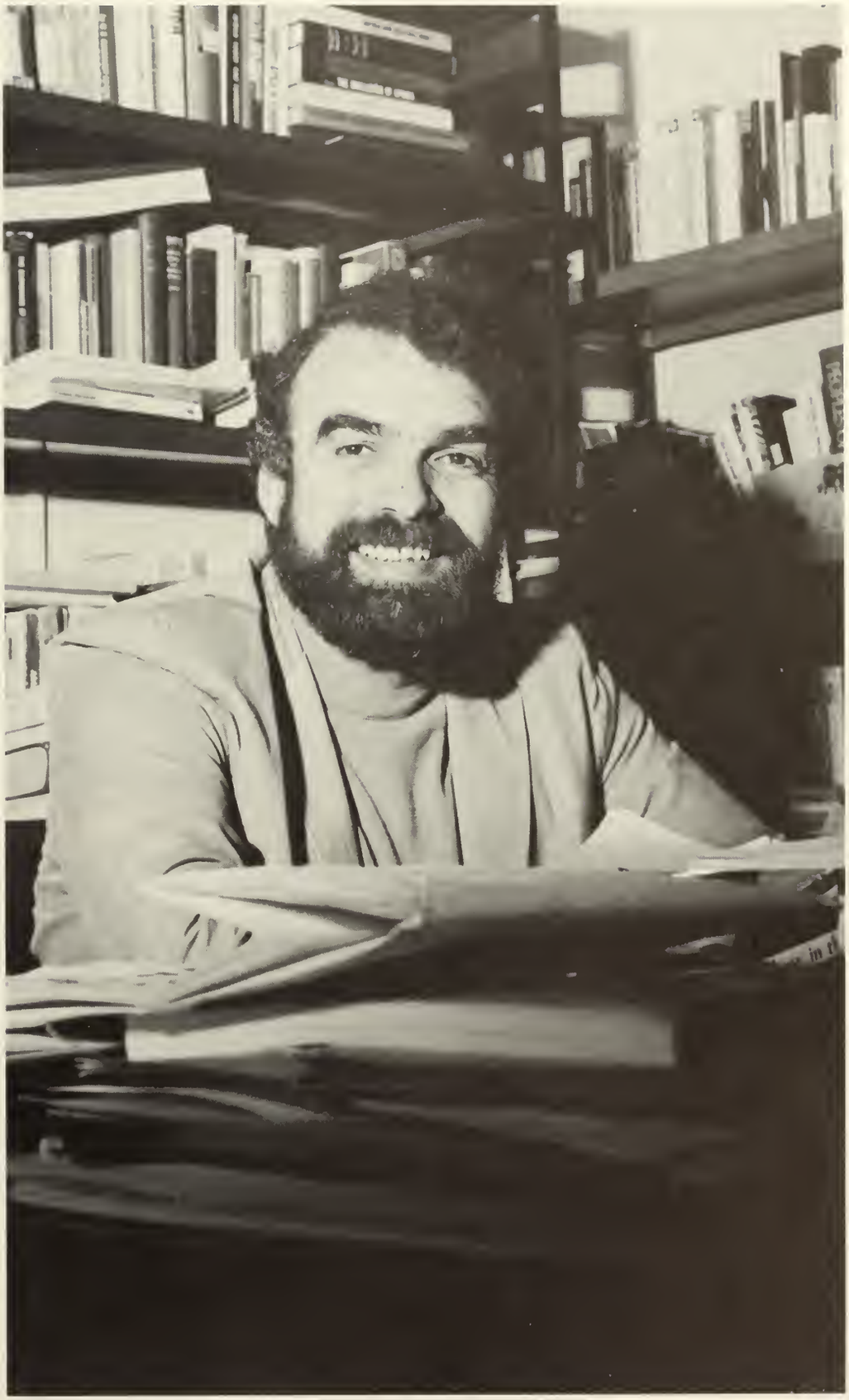

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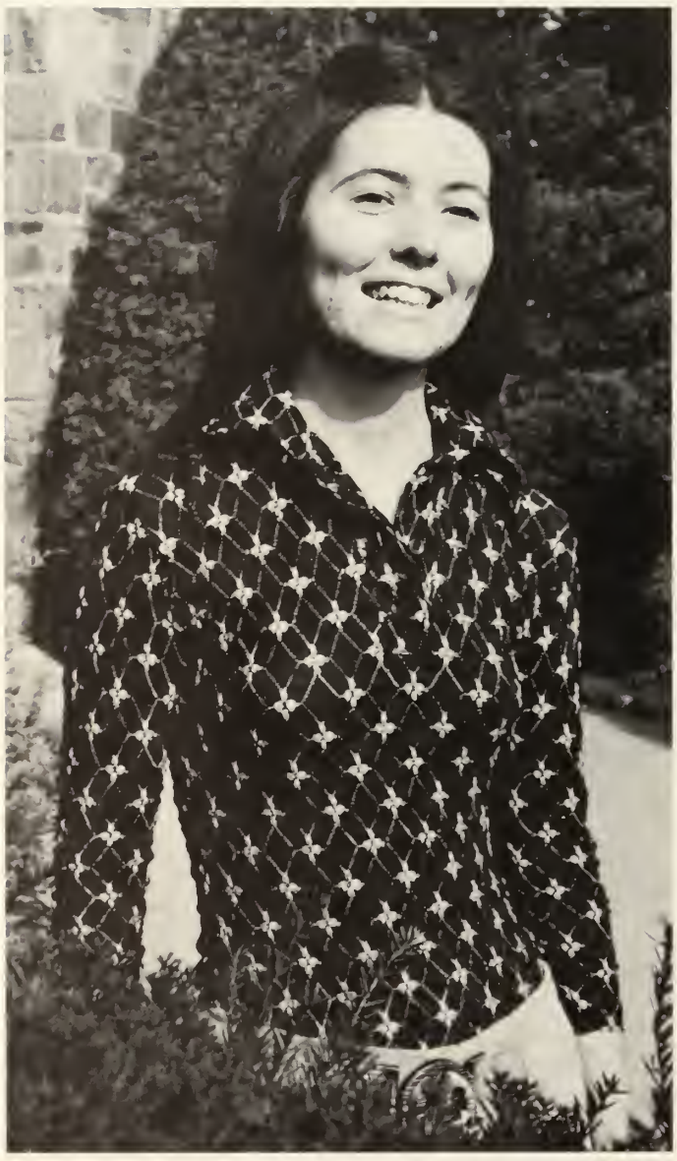

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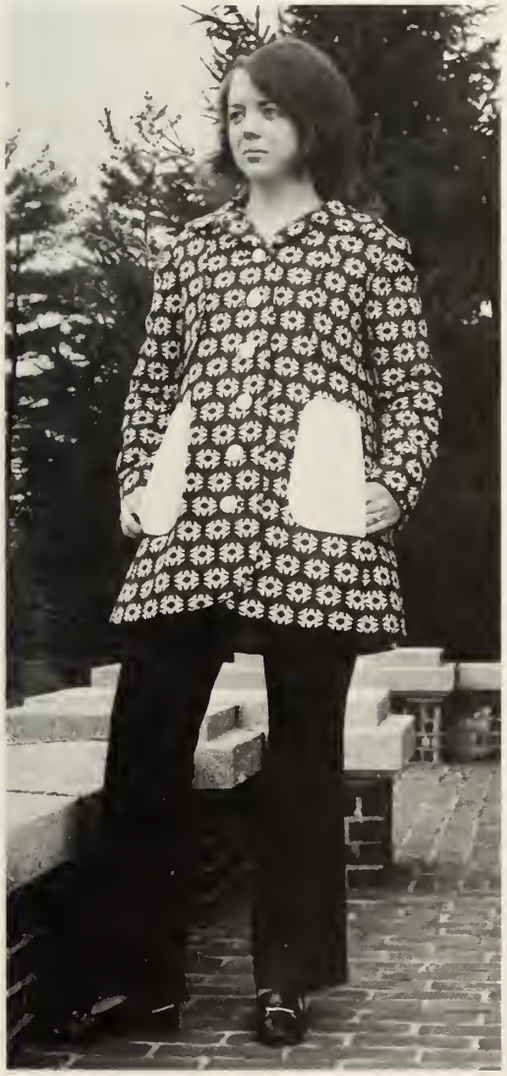

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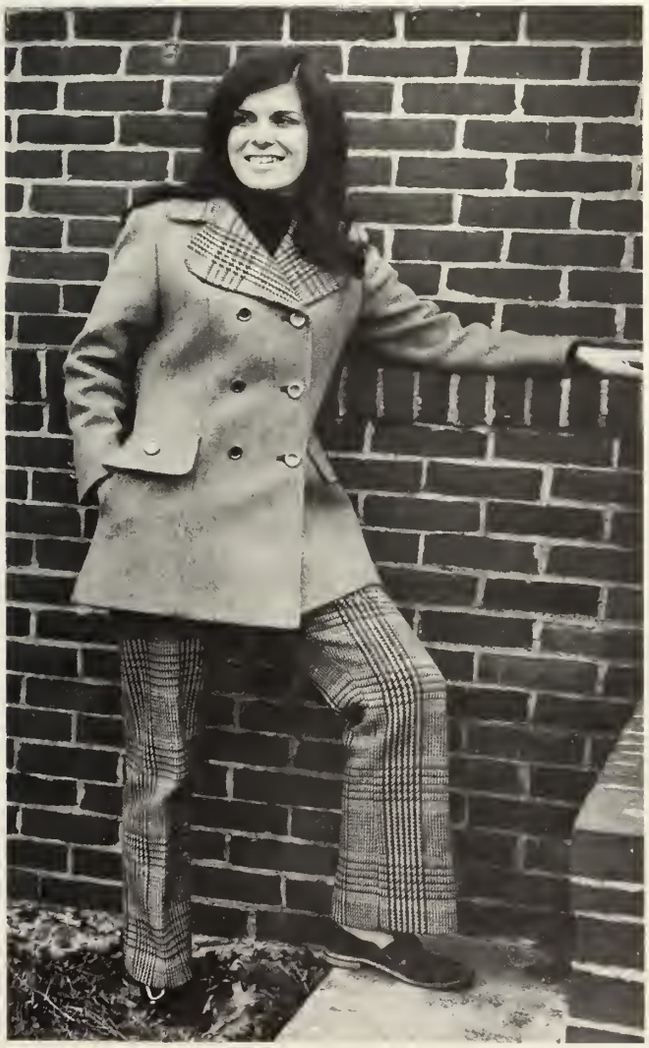

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Paul McCartney

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75 Birchwood Drive
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English
DONNA PAULA ARLOTTA
92 Betsy Brown Road
Port Chester, New York
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VIRGINIA RANDALL BALDWIN
15 Wykeham Road
West Newton, Mass.
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140 Seldon Hill Drive
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141 Kemper Street
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25 Shornecliffe Road
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Biddeford, Maine
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ALANE CATHERINE PROBST
1272 Lednam Court
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Political Science
MARGARITA ANTONIA PROCOPIO
1432 Somerset Avenue
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15 Waterville Road
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345 Worcester Street
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16 Dudley Street
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88 Mechanic Street
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3404 Park Avenue
Bridgeport, Conn.
Economics
SUSAN MARGARET SAUNDERS
4 Sea View Avenue
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593 Ramapo Valley Road
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72 Ames Street
Dedham, Mass.
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ANITA MARIE MAIELLA SERVIZIO
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6 Peace Street
Hopedale, Mass.
Mathematics
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93 Burncoat Street
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13 Bonneta Circle
Chicopee, Mass.
History
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76 Cottage Street
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MARYANN SULLIVAN
262 Union Street
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JANICE LINDA SZCZAWINSKI
556 Boston Street
Lynn, Mass.
Economics
LYNETTE SZCZYGIEL
95 Gay Hill Road
Uncasville, Conn.
Psychology
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may, 1972

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ON THE SPOT

vol. I no. I

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FROM THE EDITOR'S DESK . . .

On the Spot, as an emerging publication, has undertaken the task of presenting to the reader a view of a microcosm and its place within the macrocosm. In doing this we have not drawn lines separating one from the other, but have sought to understand the forces which influence people both in their personal lives and in their interactions with the larger society.

Staff members, departing from a behind—the—ladies—room news office, dispersed to seek out those areas which could best present this view. Probing reporters and photographers invaded the worlds of finance, communication and politics, always focusing on the individual as a product of events and as a maker of events. To separate world affairs from human interest is a blindness which we cannot afford. And so we present our On the Spot view of people and events, aiming to create a feeling for the present. Thus we presume to represent you. We ask you, the reader, to enlarge and clarify our view by submitting your reactions to this issue.

Mary Ann Sullivan
Editor

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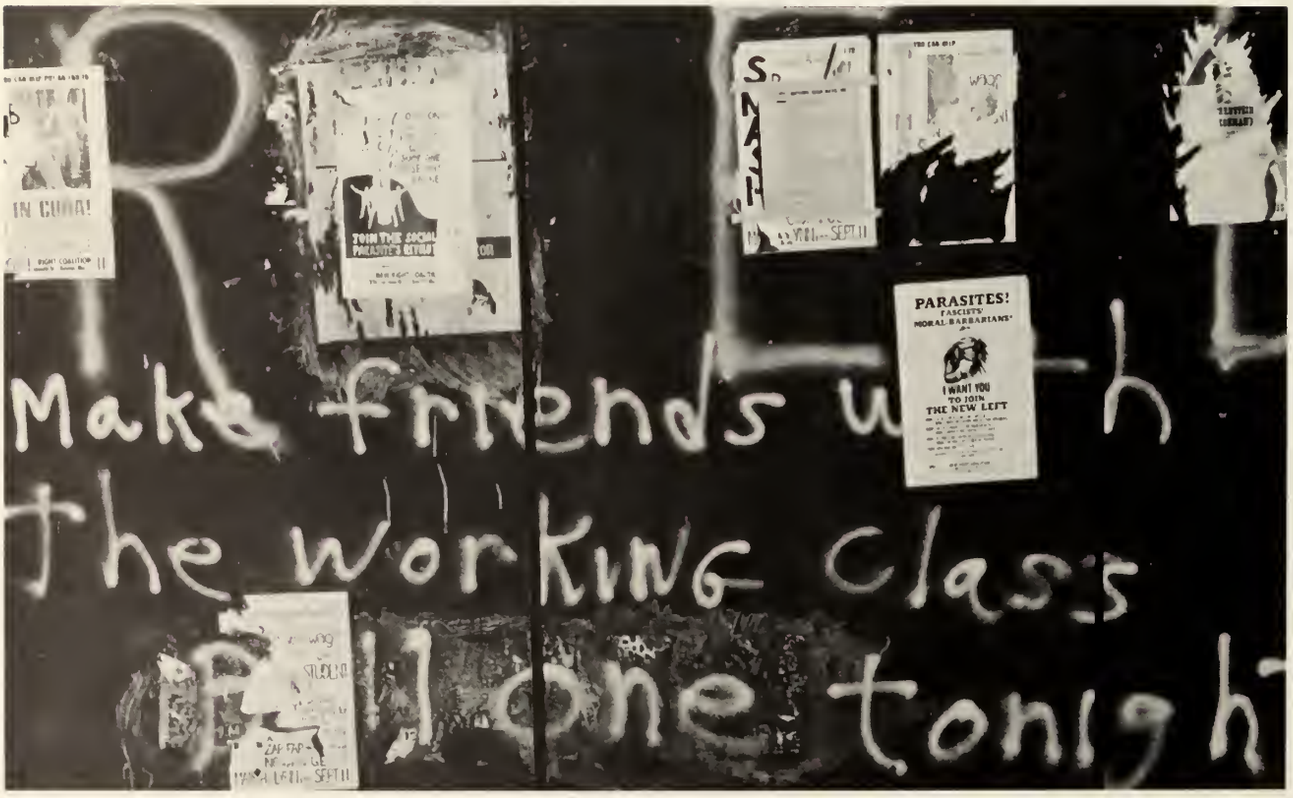
MEDIATORS AND MESSAGES

Thousands of years ago, man covered walls with various markings in an attempt to communicate his thought. Today's grafitti are a twentieth century descendant of this form of expression. But contemporary techniques of communication have progressed in sophistication beyond etchings on cave walls. What are some of the messages conveyed? The chorus in "Hair" sings that, "peace will guide the planets and love will steer the stars." The harshness of war is depicted in the movies Mash and Catch 22.

The means of communication that man has created paradoxically seem to block out the human message. In a Neil Simon play, a character states, "Two-thirty in the morning. I can hear the subway in here better than I can hear it in the subway." James Taylor sings, "There's hours of time on the telephone line to talk about things to come, sweet dreams and flying machines in pieces on the ground." A voice cries out for communication in the rock opera "Tommy"—"See me, feel me, touch me, heal me."

Extremes—love, hate, peace, war, faith, cynicism, loneliness, communion, are depicted in the media. Through all the tumult, there emerges one message—that of life.



A grafitti covered wall in Boston combines political, aesthetic and "earthy" messages.

AND EVERYWHERE, SIGNS

Far Left—Abbey Cinema Marquee on Commonwealth Avenue. Far right—A walking advertisement in Harvard Square. Above left and right—Sylvania Electric and Canada Dry advertisements along route 128. Near right—store sign in Boston. In an age of chaos and uncertainty, daily life is abundant with directions.

What are some reactions to the prevalence of signs in our cities? Terms such as "visual pollution," "uglification" have been applied. Advertising space transcends the limitations of geography. From a New York Times article—"And the face of Colonel Saunders beams from a Kentucky Fried Chicken establishment even in the Eskimo village of Kotzebue on the Bering Sea in northern Alaska."

Regis student sits on library steps near sign announcing location of new student theater.

Drama on the Regis campus is a blend of the traditional and the modern. Shakespearean—"The Taming of the Shrew" mixes with "School for Wives" by Moliere and "The Chairs" by Ionesco. Plays written by students as well as by "labelled" artists are performed. Performances on campus include not only students but also incorporate professionals such as Paul Eiseman and A. J. Sullivan.

Drama

Man

The Role Player

Scene from the play "The Land of Bimba"

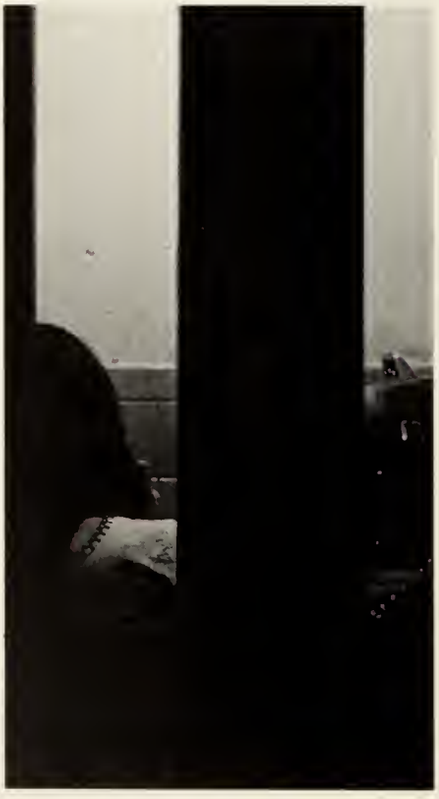
It is the actor who transcends the limitations of setting and stage through his gift of creativity. It is his acting out of movement and emotion that evokes images from the audience, produces drama. Conceptions of drama differ not only among individual actors, but also among individual members of the same audience. Some individuals may empathize and find special meaning in one certain character, to others, the impact of the same character is different. The phenomenon of the playwright who aims for no empathy but complete sobjectivity is exemplified by Bertold Brecht.

The classical labels of comedy and tragedy are being dropped by contemporary writers. Former modes of empathy and detachment are being transposed. Ellen Douglas Leyburn states in her article, "Comedy and Tragedy Transposed," "We resist tragic identification with the miserable characters of most of our serious drama and look at them with the detachment which has hitherto seemed appropriate to critical comedy.

Written in classical or contemporary mode of thought, the play transcends limitations of time. The problem twentieth century "progressive" man faces is the absorption of eternal elements into his daily life. "So successfully have we disguised from ourselves the intensity of our own feelings, the sensibility of our own hearts, that plays in the tragic tradition have begun to be untrue. For a couple of hours we may surrender ourselves to a world of fiercely illuminated values in conflict, but when the stage is covered and the audience lighted, almost immediately there is a recoil of disbelief," states Tennessee Williams.

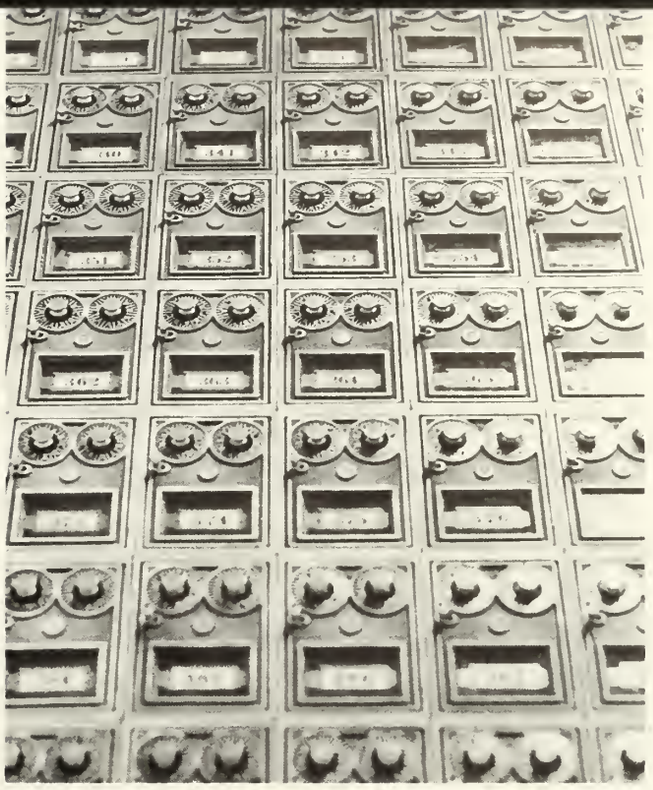
The presence of drama on the college campus demonstrates that to a generation striving to create its own life style, to break from meaningless roles, the actor is still of importance. Through the level of creative illusion, it is the reality of relevance that emerges.

Students may stare blankly at the "boob tube" but not at a blank screen. Television favorites and "unfavorites" depending on your taste include, "All in the Family," "Laugh-In," "Night Gallery" and "Medical Center." Soap opera fanatics even plan daily schedules to accommodate their favorite serials. During fall months Bruin fans cluster television screens.

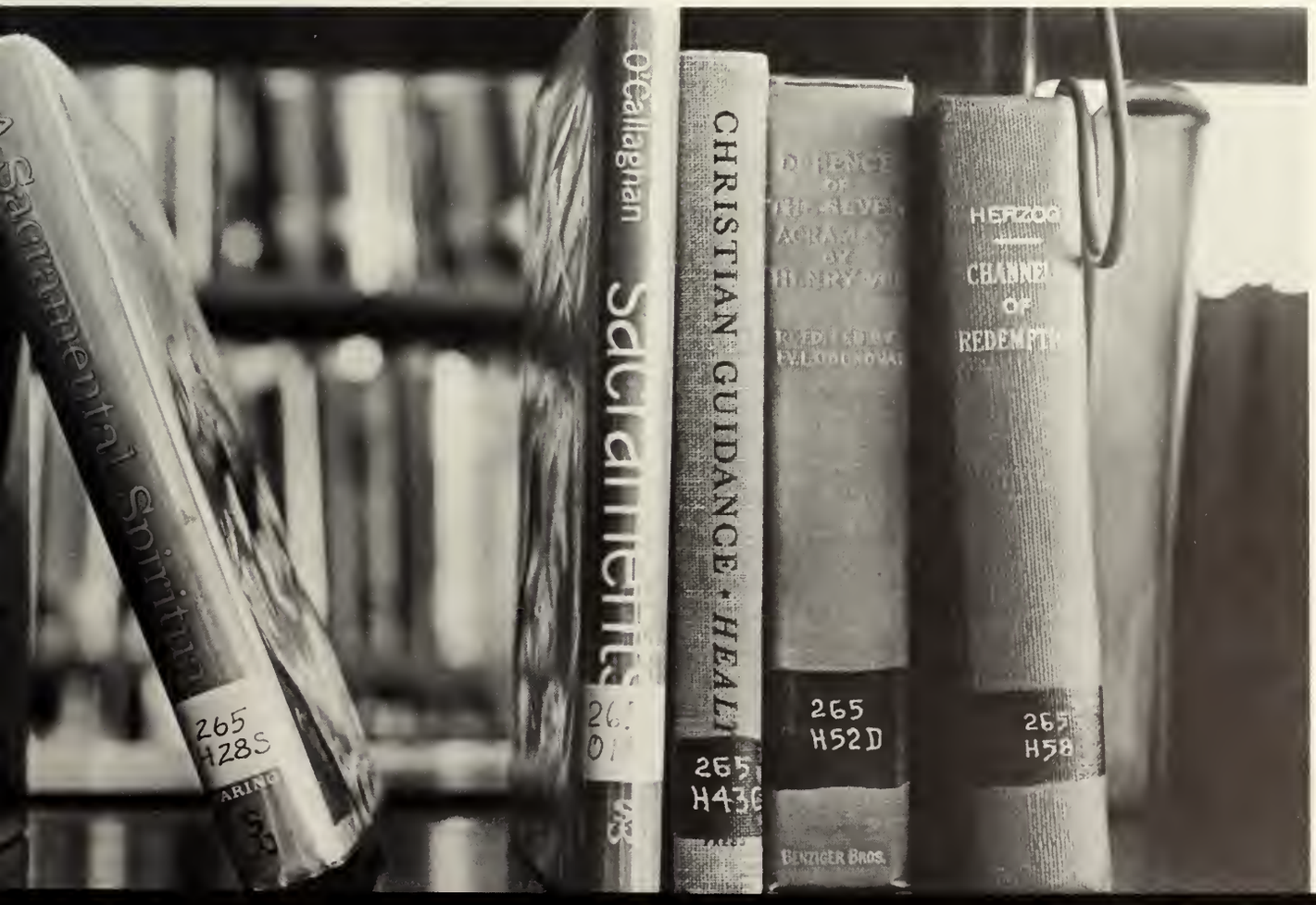


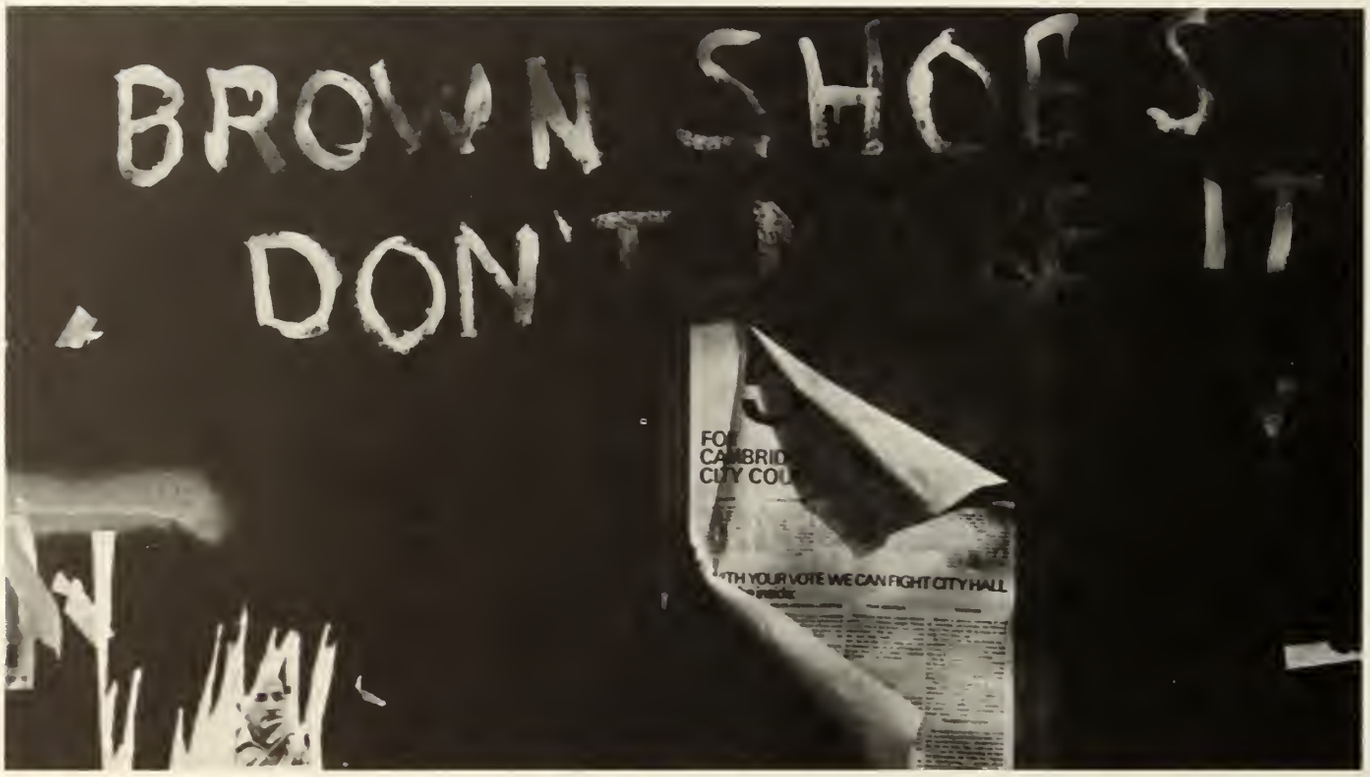
An unidentified Regis student in phone booth (near right). Jane Waters using dorm phone (far right). Dorm phones are present, but not always available. Sometimes phone calls are unexpected surprises. A spice of pornographic horror is added to the ordinary phone conversation by the heavy breathing crank caller. Just one of the added attractions of dorm living.

Comes Civilization



Educational efficiency through mailroom skyscrapers (above). Picture of mailroom—the endless row (near left). Freshman year "friendly" letters give way to barrages of forms in senior year. "Complete this form and return by . . . This is important to maintain our records." Fast learning—through books—shorthand of experience (below).





Mass communication—the enigma of the impersonally personal. A scrawled message on a wall in Boston offers advice on how not to be "with it" (above). Senior Marjorie Sullivan emphatically acts out the message, "Brown shoes don't make it" (left). In an attempt to personalize the anonymous member of the masses, expensive cards deliver deepest feelings of the sender. All you do is sign your name.

Peggy Kelley class of 72, "cheerfully sells Cheer" (right). To the Boston area student there remains always the memory of that specialty in anonymous expression—the personal columns of B.A.D. "Horny and virile males, seek F 30-45 for" . . .

See America First.
Travel Youthfare . . .
Go Heel-and-Toe

CHANGE IN DIRECTION

The ability to express oneself through song is an art; it encompasses all one's frustrations, humors, and emotions.

Dedication to study does not always mean we get things done on time. Often we are caught in the act of performing necessary nightly rituals and there does not seem to be enough time in the day. How many times did we have to extend ourselves far into the night, straining blood-shot eyes and weary minds.

To properly establish ourselves in the mire of the educational process, a careful re-examination is necessary. We have experienced many turn-abouts and have emerged with new faces, new ideas, and new goals. One could say we have changed our direction, for we now are heading toward a more relevant and—learning what is right for us. The old system of curfews, rigid courses, exams, and studies has reversed its course, the results being pass—fail, auditing, and take-home exams. Luckily for us it is a beneficial change, for our original direction was somewhere between nowhere and never, and proved not to be toward advancement.

Surrounded by opportunities for enrichment, a Regis girl does not have to look far to find a means of communication. On the inside, the proportion of students to teachers is one that allows for conferences and friendships, yet leaves room for individuality and growth. On the outside, a quick glance at the newspaper can bring us out of the doldrums of college life into the reality of the world around us. To stagnate at Regis College does not show education in progress, but only pushes one into a routine. It is necessary for each one of us to avail ourselves of the opportunities of communication and to keep our direction going the way it should be . . . UP.

Ever-present at Regis is a personal companionship and union of ideas. Whether in the dorm, at class, over a meal, or in the parking lot, this combination of thoughts enables each student to examine herself and her purpose for being here. Obtaining a college degree may be a long-range goal, but it can only be attained by talking, experiencing, or just being with others. If Regis teaches us anything at all, it should be the relationships we will gain through interaction with others.

"Education has a practical value, but also a personal value. It improves us as people.

How many times does one sit down and ponder the educational system at Regis? It may become tiresome and seem entirely worthless, but our ability to cope with it proves that we may have learned something, after all.

They are the "Outside-Insiders" of Regis College in that they do not teach as such, but are involved with the students on a different level. They form an integral part of the campus through their guidance.

INSIDE—OUTSIDERS

"Regis offers a good education in a congenial community. The school has changed, but the girls are the same."

We get so bogged down sometimes with academics that perhaps we lose ourselves in the mass of classes, books, and professors. Regis is more than this constant schedule; it is living, loving, and learning with others in an atmosphere that warrants more than just scholastics. It is a mixing of ideas, inventions, and intellects accomplished only by allowing ourselves some respite now and then. The process of education may be long and toilsome, but there is always room for relaxation.

"The girls at Regis are smart academically, and are real ladies, There seems to be a moral fiber they cling to. When I come here I look on the campus and see a college of girls rather functional, but lacking contentment. I think they need more involvement."

"Education is no easy burden to carry, but those with abilities should definitely use them."

"Life at Regis is a stepping stone from home into the world."

A conglomerate of ideas on education by three people who view the Regis student from a non-academic standpoint: "A liberal arts education is important as a source of independence; it should mean a variety. Ten years ago when people graduated from college they were sure of themselves; now there seems to be an uncertainty. Students could feel self-assured; now it is very discouraging."

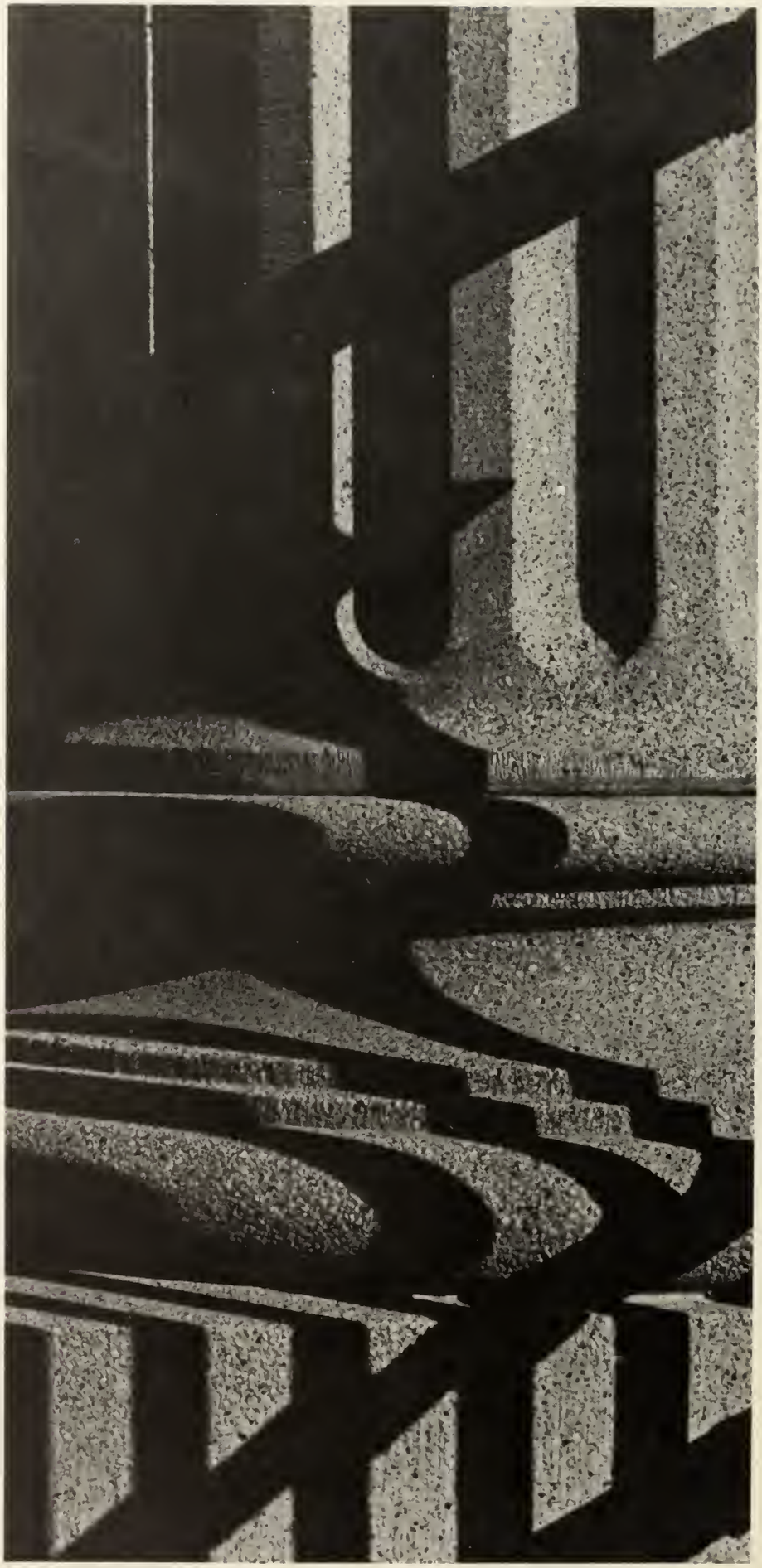
ONE PROBLEM STILL REMAINS: WHERE IS THIS EDUCATION

"Regis as an educational institution is viable for some, but you've got to know what you're getting into. It's a small college, but that's the difference—the personal touch."

Perhaps the most enjoyable aspects of education at Regis are those moments when we can forget briefly about our assignments. We can go to two extremes by either sleeping or involving ourselves in some other activity, both alternatives being equally as diverting. The most-favored way is probably that of above, here typified by a Regis senior.

GOING TO GET US?

GALLERY



Kathleen Edwards

Mary Byram

BETWEEN TWO CULTURES

The foreign student in the United States is faced with a major dilemma. Upon returning to his native country, a foreign student often has great difficulty re-adjusting himself culturally and emotionally. He has, in fact, become partially Americanized.

In recent interviews involving twenty-four Regis foreign students, this sense of being between two cultures was reflected. Admitted one Regis junior, "Sometimes when I go home I find myself getting impatient with people. Very few of my old high school friends have gone on to higher education. Their complacency disturbs me. They don't seem to care about doing anything for themselves or their country. What could I say to them anyway? How could I tell them about my experience and how it has changed me? They wouldn't want to listen."

Another student reflected a similar sense of estrangement from her friends at home, but for a different reason. "My basic personality hasn't changed," she contended. "One thing really strikes me, however. At home it's a natural thing for girls to walk down the street together holding hands. If girls held hands here people would think they were homosexual. I can't hold hands with my friends now. It feels funny. I'd never do it again."

A Regis junior was able to articulate her persent position in terms of the world. She admitted: "I suppose I have become assimilated into the American culture to a certain extent. It's been a process of osmosis." Now I don't feel full Puerto Rican

Several of the students interviewed remain proudly unassimilated into the American culture. Said one cooly critical junior, "The American life style is great if you're rich . . . In the United States there are really two nations—one non-white and underdeveloped and the other white and superdeveloped. It would be difficult for me to enjoy the fantastic resources unless I were blind to the injustices." In answer to a later question concerning the changing status of women in modern society, she responded likewise with enthusiasm. "American women have too much leisure and too little brains to know how to use it." She added, "I'm not surprised American food tastes the way it does!"

Another student expressed disappointment at what she considered a gross inadequacy in the American people. "Mere ignorance is sad in a country as developed as this: I expected to find people here speaking at least two languages. Instead I find that most Americans are amazingly ignorant of countries and ways of life unlike their own."

Another student echoed this disillusionment with "American ignorance." She remarked, "Once when I told a girl where I came from she asked me if Hong Kong was the capital of Japan. I was quite disgusted." Confucius say . . . Sayonara?

At a recent meeting of the International Club, a group of Regis foreign students pose for our photographer (right). Although most of these girls have American friends and speak English fluently, they enjoy the opportunity to converse freely in their own language, and to discuss issues involving their respective countries. As one student put it, "Regis has never had an International Club before. This is our first year, and we haven't got all the organization we need. But we're working at it, and I think we can make it a real success."

or fully American. I guess you could call me a "Citizen of the World."

Exposure to the American life-style has influenced the foreign students in a variety of ways. Admitted one Regis junior, "I personally prefer the new American equality of women. Because of the pressures of society and tradition in China, women are considered inferior to men. It is inevitable that girls get married, cook, and take care of the children every day. The possibility of a career is irrelevant. I have much more confidence in myself than I had three years ago. I'm nót a feminist, but I do disagree with the total subjugation of women in my society. I would like to see their scope widened . . ."

Most of the foreign students agreed that they are more able now

to view their society in the light of many new perspectives. Most were adamant about returning home and using their knowledge and experience to better conditions there. Said one student, "I have a better understanding of my people now, and a greater willingness to help them." "It's good at home," asserted another student, who happens to hold dual citizenship in both the United States and Peru. "A person is a citizen of the country she knows best and in which she has shared most. The United States may be more advanced in many ways, but Peru is my home." A few felt that they could easily adjust to living in the United States permanently. "Family ties are the big thing," contended one student. "If I could bring my family over here I wouldn't mind becoming a citizen. The American way of life is natural to me now. It's almost more of an adjustment to go home."

The degree of assimilation of each student into American life is certainly less important than the individual's experience of living within another culture. This is an opportunity for growth for both the visiting students and her American friends. The exchange of ideas lends new insights into one's own culture and those of others.

POLITICAL HORIZONS

Vietnam veteran John Kerry expounded upon the principle theories of his anti-war policies for the Regis student body early in the fall of 1971. He provided thought provoking commentary on the injustices of the war.

In former years Regis has entertained a wide variety of national figures as speakers. Such diverse individuals as Birch Bayh and Thomas Atkins are merely representative of many other people of high caliber and social and political interest. The lecture series has been quite successful in attracting informative and stimulating figures as speakers to augment the educational offerings. The student body and the surrounding communities have shown great interest by their large attendance.

To the Regis woman, political activity is an opportunity to channel energy into concrete, significant areas. Through listening and learning we become exposed to a variety of political views, and we become able to filter ideas and decide on our own political philosophies. Working in every spare moment enables one to make ideals become a reality. An interest in political activity not only offers a challenge in converting apathy to concern and enthusiasm, but also allows the satisfaction of having a direct influence in achieving long-range goals. In the past few years students have become an integral part of political action, have had a direct effect on the results of elections, and, with the acquisition of the vote for 18 year olds, have taken a more energetic interest in world problems.

Famed economist John Kenneth Galbraith informed his interested listeners about world and national economic policies, later in 1971. He wryly entertained the full house with his humorous remarks, while enlightening them in economic theory.

WARS WILL CEASE
when men refuse to fight

ABOLISH
COMPS

Community activity has been led by diverse and industrious individuals who have volunteered their energies toward the goal of motivating activity and erasing apathy. Measurement of success is relatively unimportant where individual people are concerned, but where success has come about, it has been of solid, inspirational nature. The responsibility of change means that we must have the wisdom to judge what has gone before and the foresight to make choices which will be valid for the future. Student government has been able to activate change which has resulted in a new freedom.

History has had a way of crushing the gentle people; of destroying all hope of a peaceful existence. The inspired strive to change this when young—but dreams pale in the face of opaque realities. Yet, nothing remains constant but flux itself. Perhaps all will be in our favor if we see it through.

NOTICE

It is the fall of 1969.

Ten long , painful , bloody years ago the peasant revolutionaries of Vietnam were just beginning to reorganize guerrilla attacks on Diem's dictatorship, a regime formed and kept in power by the Americans. Ten years have passed . For many of us that is longer than we have been aware that there was a world beyond ourselves, our families and our friends.

"where pebbles are polished and
diamonds are dimmed."

Polish a pebble.

Support America's universities

DROPPING THE LABEL

The words which surround our visual age are interesting in what they express and what they fail to voice. Language is an attempt to phrase thoughts, to render concreteness to all that man perceives. But the nuances of meaning in any sentence are different for each individual. Each person brings to the play of language his repertoire of experiences. Words are translatable messages. In our present concern with labelling the abstract with words such as "radical" "love" "hope" we must realize that meaning does not lie only in the world but in the individual. Man is the real "maker" of language. Understanding involves communion of feeling.

BYLINE ON EDUCATION

The question of the value of a college education has become startlingly real to college seniors. Judging from the scarcity of jobs to graduates and the lack of graduate school funds school is not financially relevant. But are there other criteria on which to judge education? The policy of Regis as expressed in its handbook is, "The basic principle of a liberal education, as we conceive it, is that such education is directed to the orientation of the person toward reality." The implications of this philosophy are expanded on as involving the recognition of the ultimate worth of the person, the value of knowledge for its own sake as well as for other uses, the necessity of interaction of the individual with society and the conviction that "the mind is an activity, not a repository." The objective is defined as a philosophy, a way of being. The question for the Regis student to consider is, should education be designed to fulfill many potentialities of being or should it be geared toward preparing the individual toward serving a specific function in society? Does the educational objective of the institution we have attended have "real" meaning? To answer this, we should consider the state of the society in which we are living today. This is an age marked by technological values in which some conformity to existing structures—educational, transportational, or governmental is necessary. The paradoxical necessity of human objectivity to complete subjection to technological goals is also apparent. Our age has manifested an affirmation of human values against meaningless role playing. Examples of this new "revolution" include anti-war demonstrations, concern with honest expression of sexuality as evinced through the media, and movements of relevance in established churches.

When the value of education becomes a test between financial values and human values, it is time to be concerned. The myth of the "ultimate threat—" selling nylon stockings in Filene's—must be dissolved. Education has been interpreted as a status symbol, a criterion for social status, connected with an "open door policy" to economic livelihood. "To lead out" to educate, should mean to embrace all of contemporary life—material as well as human elements. If there is any "end product" to formal education, it lies within the individual. It is the art of living, not hiding behind a status symbol, that is the goal of education.

SPOTLIGHT ON SPIRO

The set of MGM buzzed as Vice President Agnew began filming The Ten Commandments. Spiro has been cast to play the part of Moses, Israelite who led his people out of Egypt. Our interview follows.

Q. Mr. Agnew, some critics have said that there is too much violence in the film—what is your comment?

A. Well, there is no pusillanimous pussyfooting in this film. Moses is a leader who has strong forces of evil to contend with, so he plays it tough. Let me say that the ten plagues are done with taste. First the frogs cover Egypt. Next, flies cover the land. When that doesn't work, boils and blains strike . . .

Q. There has been talk of bead-clad dancing girls in a Palace scene. Any comment?

A. I myself saw and was present at the filming of these scenes. I protested, and told director Nicholson, and these are my words, "As long as Richard Nixon is president, Main Street is not going to turn into Smut Alley." The dancing girls will be wearing beads but over black turtlenecks and midi-skirs.

Q. There have been rumors that during the scene when Moses receives the Commandments you suggested playing the Star Spangled Banner.
Is this true?

A. Yes it is. Those that refused I consider to be hopeless hyponchondriacs of history, un-American, and party-poopers.

Q. One more question please. What is your political advice to aspiring office holders?

A. I say—Go tell it on the mountain, in the valley, in the shopping center. And be tough. Nice guys never win.

IDEOLOGY AND FACT

Amidst the collage of anti-war demonstrations, and movements regarding pollution, crime and sex, there surges the word, "commitment." The problems of living in a culture of "mass transportation," "mass media," and "mass politics," are being countered by a concern with the individual and his effective expression of his identity. The courage to hold convictions is exhibited against the dangers of anonymity and the loss of dignity of the individual. In asserting his identity the individual must front the fact that the convictions of others must also be respected. Openness to others is concomitant with openness of the individual to diverse potentialities of expression that exist among men. It is dangerously easy to become closed to others and regard their convictions as irrelevant. Commitment involves taking a stand, stance involves the question of perspective. Where does the individual stand in respect to all of life which he finds around him? He is part of a confusing life process which he can cope with only by taking an active part in. Living is a basic part of life, awareness is also, it involves the commitment to be.

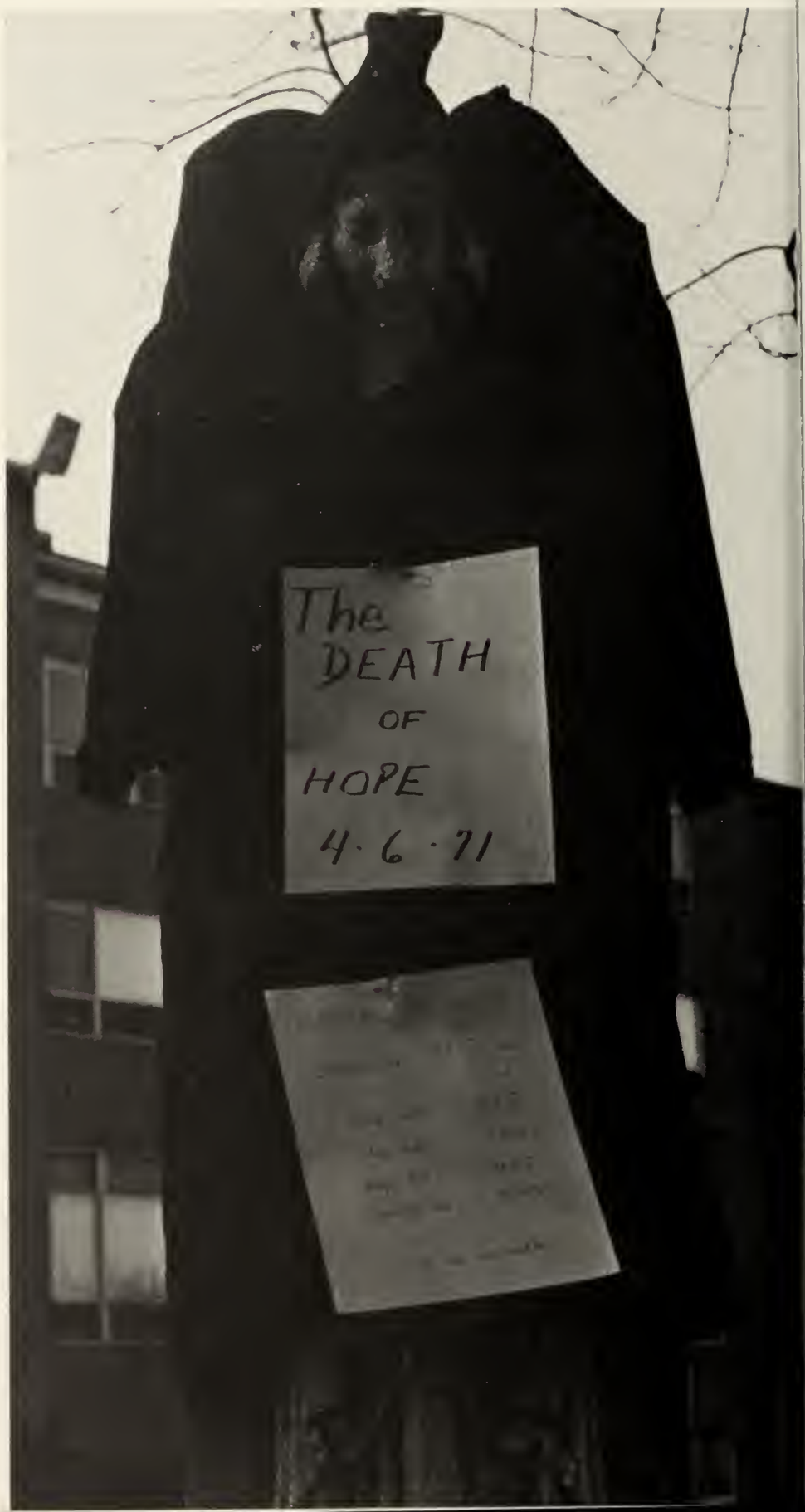
SPOT CHECK ON LIBERATION

WHERE ARE WE GOING?

What is liberation to the members of the Regis community? To Barbara Fitzgerald "72" it is "freedom", being content with yourself, being able to pursue what you want, by your own means, without depending on others." Liberation is "Freedom to be what you want to be, not what somebody else wants you to be"—Cindy Peys, "72." Kathy Collins "75" states, "Having the freedom you want is liberation." Sylvia Lenti "72" defines liberation as, "Being released from mental bondage. From the kinds of limitations you've invented yourself. There are always those limitations imposed by the outside to be taken into account."

How free can people become? How do responsibilities and desires relate to each other? To what extent are people free, to what extent to they seem to be free? Is the traditional image of the neat, short haired college freshman being transformed into a "dirty long haired hippy" indicative of internal or external change or both? What appears to be freedom of expression may be tyranny.

The act of freely expressing oneself cannot be done by the apathetic individual. Freedom is not an "a priori" actuality but a constant process involving posing and re-examination of goals. It is total commitment to freedom that must be realized.



Social liberation from policy rules is demonstrated by protests for extension of parietal hours (left). To others, liberation expresses itself in religious ways (above). Long hair is another expression—of non-conformity (below).

The religious institution is re-examining its external structure. An important question arises, "Where does one find community?" The answer is different, depending on the individual. Sister Cabrini (lower left) lives in the convent on the Regis campus. Among the goals of religious life, she sees that of being of service to others as important. Constant communication with students makes for availability. To Sister St. Theresa (upper left), who lives off campus in the motherhouse at Brighton, (above), community is also important. Sister is working as an area counselor, helping those in the religious life in a "process of discernment," through which the individual can best decide in what way she can be "freeing men to Christ." "The religious life," says Sister, "is a whole mode of existence." Change marks all spheres of life. "We're all susceptible to future shock."

AND ACROSS THE PING-PONG TABLES

Sister Elizabeth Cawley (below) is one of six college professors who is living in Domitilla Hall. The group also includes Sisters Joan Murray, Zita Fleming, Marie Cicchese, Helen Fenton, Mary Rita Grady, Nancy Boardway and Claire Achaumbault. The group decided to move to Domitilla Hall in a "desire for closer relationships with students outside of the classroom," says Sister Elisabeth Cawley. "We feel we are more available to students." Interactions with students can involve conversation, playing a mean game of ping pong or watching hockey on television. Within the dorm awareness of the community's presence ranges from those "who don't know we're here, to those who come down to visit us."

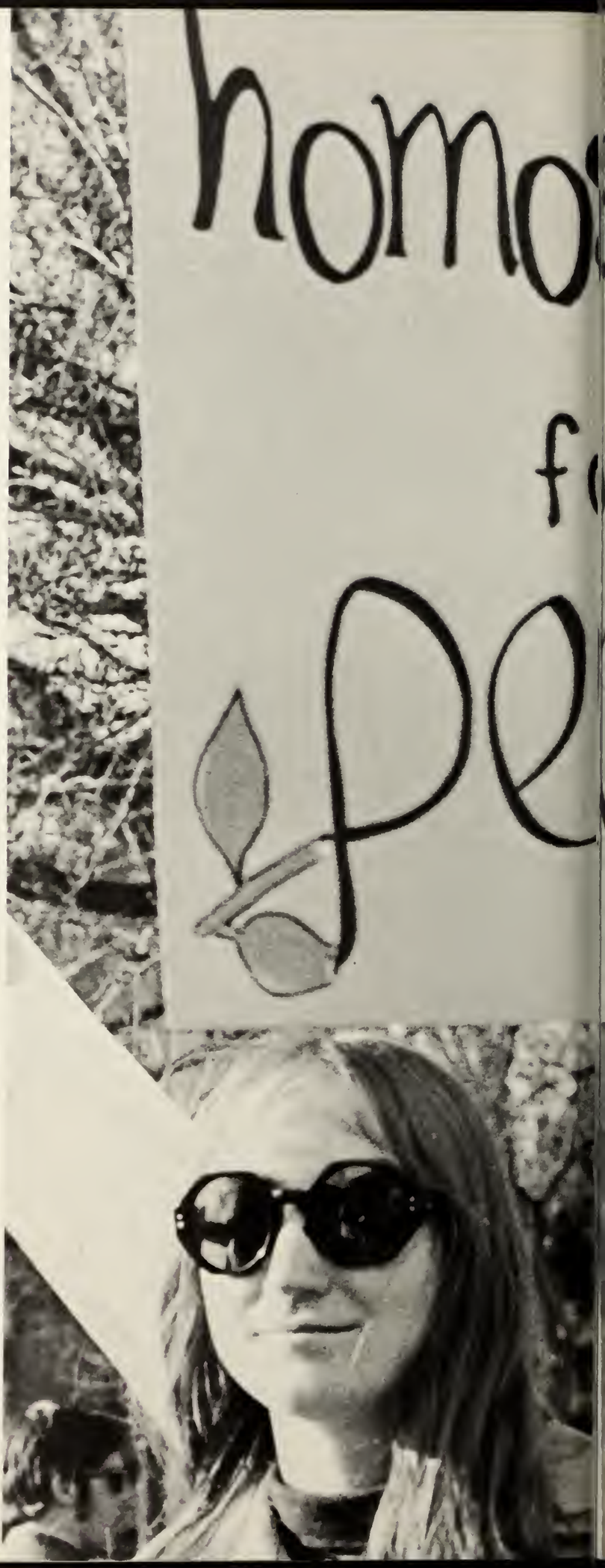
A movement "to open the window and let fresh air in" was started by Pope John at Vatican II. Communities examined diverse ways of becoming expressed. The essential was distinguished from the nonessential. Living in the dorm at Domitilla is one type of experimentation being attempted.

"Whatever is freedom for one is not for another," says Sister Gretchen (right). Sister lives in the convent on campus. She sees her essential purpose in Regis community living, "to be present, closer to one another and closer to the student life around." Father Gorman (above) sees liberation as a "process of freeing a person from what may have been necessary structural constraints but should become less necessary as the person grows." "Living here on campus is a two-pronged advantage, it gives me the opportunity to know students better, and students the opportunity to know their chaplain better."

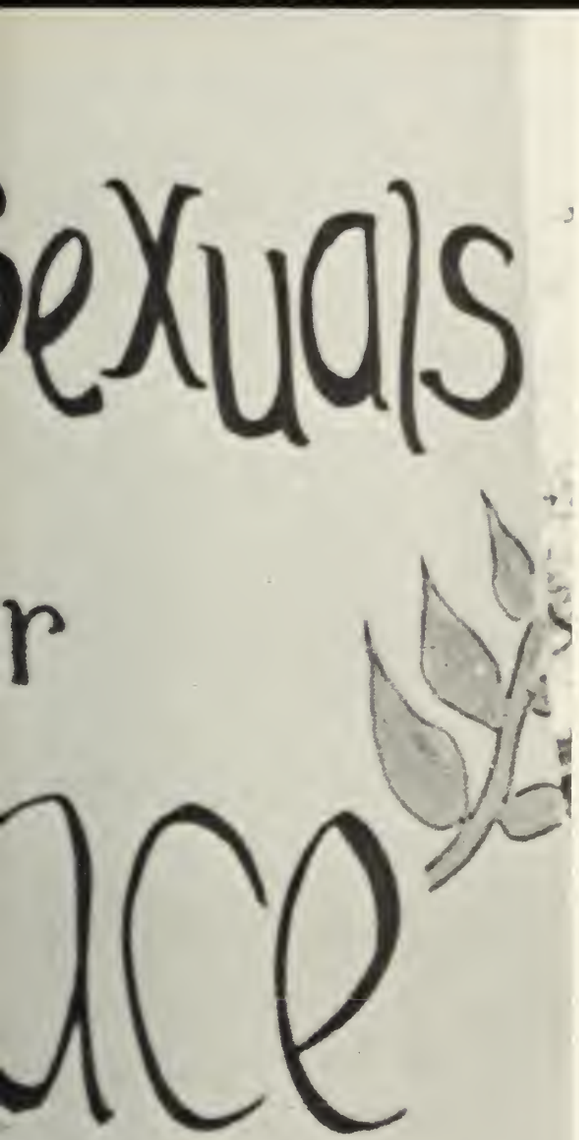
How do married students view the roles of student and wife in relationship to freedom of expression? Janet Celluci (left), states, "Yes, its true that I've really changed—you've got to be more open in marriage." "You can't say that marriage is folding undershirts, all harsh reality, it's common interests, and real caring." Sherida Sieminski (above) states, "Life is more complex now. I have another person to worry about." Elizabeth Russo (below) states, "I feel more independent." All those interviewed pointed out the problem of lack of time in fulfilling all they wanted to. Mrs. Russo says, "Working, going to school and being a housewife involves adjustments in time." Husbands help—some even type their wives papers.

Bibi Burckhart (above) is a part time student at Regis. She has become immersed in the woman's liberation movement. Her involvement was a gradual process, "probably beginning in my teens." Interest in woman's lib grew from speaking to friends as well as through intensive reading. Simone de Beauvoir's works are mentioned as a strong influence. On marriage, "I would never marry where my head is now," says Miss Burckhart. The role playing of husband and wife disturbs her. The one reservation she has on any movement is that no movement should come to a point where it feels that, "its ideas should be right for everybody." "The minute a movement starts dictating what "correct" feelings are, I don't approve any more of that movement." Liberation involves internal as well as external changes. "So many women are not only trapped by their environment and position, but are trapped within themselves, . . . their alive, aware, awake minds aren't being put to use . . ." "To love oneself and others" is liberation.

Liberation as conceived by individuals on the Regis campus has been demonstrated through quotes from interviews by members of this community. There are many other conceptions of liberation here, as many as there are people in the Regis establishment. The term liberation is one of multiplicity of expression.



Dungarees (above) an example of freedom of expression through a chosen style of clothing. Picture of demonstrators at a Boston peace rally (right). Some chose to express themselves through non-conformity with established rules. The element of homosexuality expressed here is one attempt of individuals to deal with the problem of role playing in sexual relationships, in human interaction.



Two participants in a spoof dating game conducted at Regis (above). The delight of humor is a form of personal freedom to some.

Our present age has manifested a deep concern with transcending the limitations of time. Events that before might have been regarded as "personally" insignificant are now being seen as meaningful. Invididuals are facing the realities of wars, famines, pollution, and oppression and what they indicate about new ways of fronting human potentialities. The role of the media in presenting reality has played a large role in this consciousness. The consciousness of liberation involves an attempt at understanding, not a final dogmatic achievement of definition. Liberation, freedom, cannot be fully conceived of at one standpoint of time. It is a constant process, occurring through the daily struggle of expression each man faces. The unlimited potentiality of human expression gives an eternity of meaning to the term liberation. The labelling of choices of expression depends on personal convictions. What is radicalism? What is conservatism? This depends on the individual's conceptions of what constitutes basic norms of behavior and what are deviations from the norm. Liberation is not only a personal process, but also, by nature of the common humanity man shares, a community experience. The struggle to achieve personal liberation is concommitant with remaining open to others. The realisation of the diversity that exists among mankind brings freedom from the complete subjectivity of the self. Freedom of expression comes from the embracement of all of life. Only then can the individual begin to form the words, "I am."

NOSTALGIA

Sometimes we laughed so hard that tears came; sometimes the tears just came. Sooner or later everything became a laughing matter—it was a question of survival. Perhaps the most valuable art we have acquired is the ability to laugh amongst ourselves; realizing that laughter isn't just silliness, but a bond between open, loving people.

The freedom of laughter mellows our hectic days, rebuilds our shattered dreams, and enlightens our tired minds. Who knows where it may carry us in the future, or when it may carry us back.

Living at Regis College has brought
Out the best, worst,
Or maybe nothing in us. Yet, we have
Kindled friendships which have
Instilled in us a
Never-forgotten love for
Good times and Good people.
Belonging,
Acting,
Caring,
Keeping . . .

CAMPUS COEDS COPE WITH COLLEGE

It seemed to be the heat, smoke and noisy crowd that created the confusion of those first room draws—or was it the color of the room?

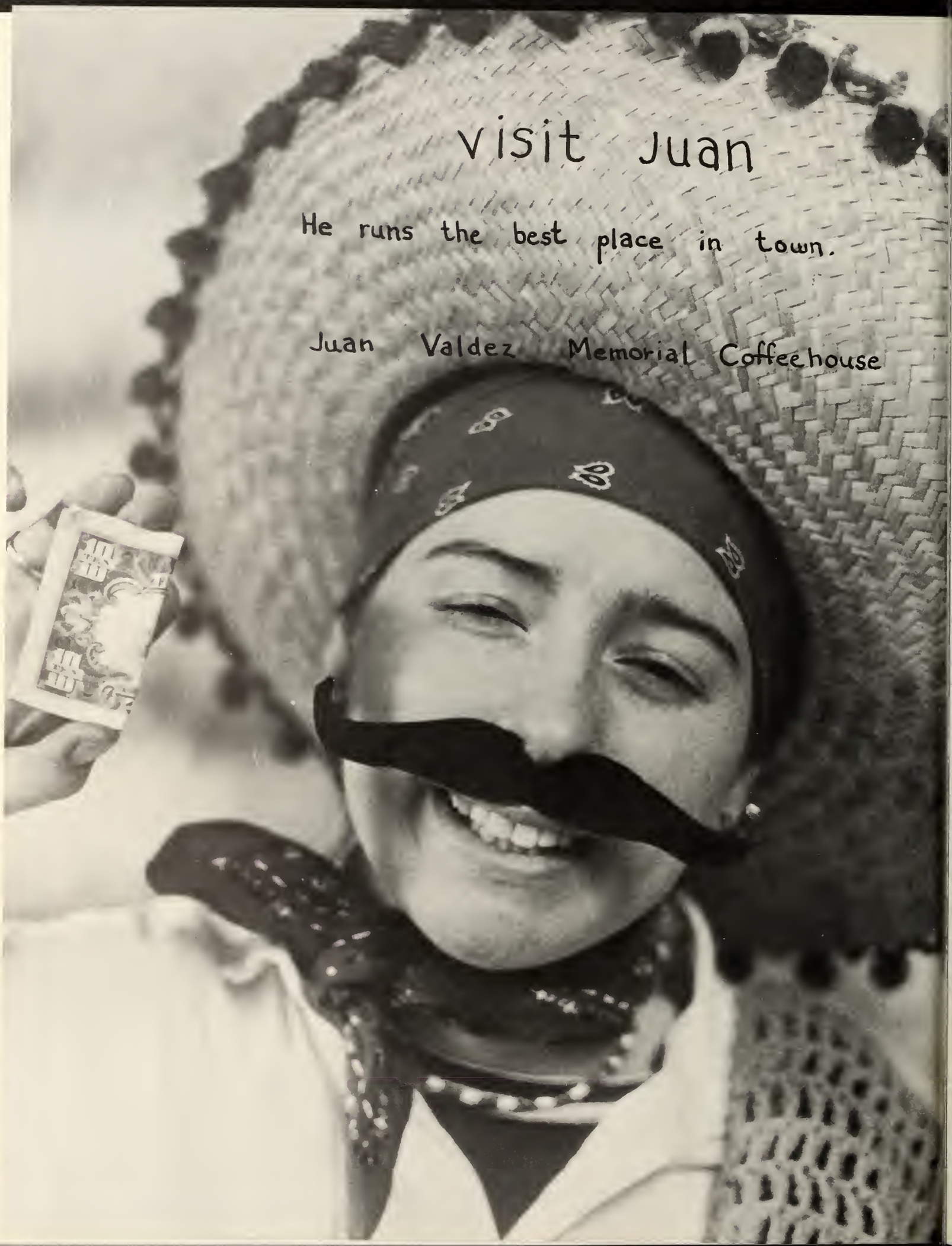
"Oh, I'm a Regis girl" . . . "Lovely hat but where are your gloves?" . . . "Look to your left" . . . "And the infirmary said I was" . . . "Answer the phone" . . . "I can't stand it another minute" . . . "Well, Ma it was like this" . . . "I lost a quarter" . . . "Hustle" . . . "And I said" . . . "So he said" . . . "F—" . . . "Well he had a nice personality" . . . "How many more minutes until we graduate?" . . . "So pity me' "

It's easy to recognize another scrumptious banquet at Regis College—but who are these glamorous young lovelies? A good meal and a little Christmas cheer really does wonders for the personality. Or is it just that the heart is young and free in junior year?

Hunger pains join with the call of the wild in an enjoyable, laughable ddinner.

Contrary to popular belief the buddy system is still thriving on college campuses. Here we have two fine specimens of the happy college coed joyously relaxing after another long, hard day of study.

Another day—another
line—another meeting!


visit Juan
He runs the best place in town.
Juan Valdez Memorial Coffeehouse

SOCIAL WRONGS—THEIR RIGHTINGS

ON POSITION—A LOOK TO THE LEFT AND RIGHT

Lack of fashion know how—of how one appears to others is demonstrated by these girls. **1.** Incongruous appearance of lingerie mars the girl at the left. **2.** Easily exposed derriere and torn stockings detract from a great look. **3.** It would have been better to have the elbow reclining on an armrest. **4.** Both the dress and the slip on the girl on the extreme right are attractive in themselves. Worn separately, a better effect.

If you're going to wear a great outfit pull it off with the best of style. **5.** The dress on this girl is attractive—what is seen of it. **6.** A lovely evening gown, but so much is left undone. Simple hair style detracts from elegance of low back. Escort's hand draws attention from body lines.

SOCIAL LIFE—BEYOND BOOK COVERS

The Junior Prom affords one elegantly clothed member of the class a blissful moment of pure relaxation. A drink in hand, she visually partakes of some serious funmaking. She isn't doing so bad herself!

Couples just naturally form an integral part of not only our campus life, but our varied social life off campus. The quiet moments and the laughable moments combine smoothly to illuminate our lives and leave a glow that lasts warmly for an indeterminable time—perhaps for life. To omit this world is as foolish as to ignore the academic offerings of college. Regis women don't seem to have any problems in this vein, however. At least not as many as we create in our studies!

Regis. Its people have a way of befriending you. To be able to breathe a sigh of relief upon realizing that you have nothing to fear in college! Those horrible stories of what "could" happen to you in the wild social world that is college . . . and those beautiful things that never did seem to happen enough! Confusion, ambivalence, pressure—it all seems to envelop you, but there is always the relief of a social outlet to ease the strain. There is a magical effect in good company and interesting conversation that somehow puts you back in focus in the world and enables you to face the time ahead. The pain comes only when you realize that those times are behind. It's a funny, sad feeling.

Good company, good wine—what better combination for a warm spring evening? Regis Hall has housed a multitude of these smiling "seminars", but that doesn't dull it a bit.

Some of us have it, and some of us don't! The question is which of two evils is the best choice? I guess we need a break from the good things sometimes, too.

Not exactly formal,
but a lot of fun!

Man, as many contemporary philosophers see him, is a creature subjected to an unhappy existence on earth due to his extreme sensitivity. Yet, that same sensitivity is responsible for countless moments of great happiness. The gifts that can insure one of joy are all about us. The ability to truly celebrate in every moment of life is the greatest talent of any man.

AT TIMES THE ACADEMIC TENSION SUBSIDES

The face is a true indicator of the inner being of an individual. To see happiness radiated in someone else's face is always a lift to any other person. The smile of many a friend has cushioned us along the way at Regis.

AND RELAXATION REIGNS

Sometimes it seems fruitless to even bother at all with other people. Yet, a warm bond can suddenly materialize amid smoke and conversation that once again draws us, laughing, into the ambiguous beauty of our humanity. This is but one area of our education. Perhaps it is one of the most important.

JOBS ON CAMPUS . . .

One of the most popular American myths is concerned with the working college student. The image of the industrious, frugal, independent, self-sacrificing student who "must earn his own way" has become assimilated into the so-called "American Dream." This image is both an embodiment of the capitalistic spirit, and the Protestant ethic which is a pervasive force in the American culture. It holds a connotation to many people of all that is meritorious or praiseworthy.

Regarding our on-campus working situation in the light of these concepts raises an important question. Does the average working student at Regis find herself part of, or apart from, the great American ideal?

According to a group of students interviewed specifically for this article, working on campus does not imply that a student is "part of" anything. As one student put it: "Regis is a self-sustaining microcosm very much apart from the real world of diversity. In my on-campus job I help in a minute way to sustain the microcosm. What tangible contribution do I make to the outside world?"

To others Regis has an even weaker foothold in reality. One student admitted: "When I came here I wanted to be protected, to be away from everything." Other students resent what they term the "cloistered atmosphere" on campus. "The majority of people here are living in vacuums," asserted a Regis senior. "They come and leave with set

Off-campus jobs require more dedication.

patterns of thought and never change, never grow. I originally saw Regis as a sort of security, I suppose. Now I just ignore it. My real world is just ahead of me."

As sweeping as these generalizations appear to be, they contain an element of truth. The roots of the American ideal are planted in the ever-shifting soils of the real world. The Regis campus, in essence homogeneous, established, and isolated, does not provide the most rigorous testing ground for a working student's initiative and stamina. Many of

"Ahem! Yes Ms. I see on your application that you are a college graduate. But what are you trained to do? Typing and stenography are prerequisites, of course . . ." By that time most of us will probably be reaching for our coats. Graduates, do not despair! Before you face job interviews with bated breath and clammy hand, be aware of the possibilities! Why waste your effervescent energy and infinite intellect in a sea of stagnation? Office jobs . . . pah! Graduates, you are prepared for more than you realize. Here are a few students with some helpful suggestions . . . There, now don't you feel better already?

the students are aware of this, and in several interviews this awareness was expressed with remarkable candor. As one Regis senior put it: "Our working situation at Regis isn't realistic at all. At John Hancock we're allowed to set our own hours pretty much at our convenience. There's no real pressure involved. As long as you get your work done no one questions you."

A sense of being "safe within the institution" pervaded many of the students' statements concerning on-campus work. "You have a responsibility to your job," contended a Regis cafeteria worker, "and you do have definite working hours every week. And yet if for any reason you are unable to work, there are

always other students who will substitute for you. There is a real advantage in working within the institution. Jobs on campus have to be geared to meet the needs of the students."

According to the myth, working students are more aware of the "value of the dollar" than their non-working peers. Thus, they are more attuned to assuming the responsibility of a full-time job after graduation. A Regis senior was emphatic in her response to this statement. "That's ridiculous," she said. "I'm as prepared to face the responsibilities of a job now as I was four years ago." Another senior attempted a more elaborate explanation. "There are two factors on campus which make it impossible to compare jobs here with a realistic working situation. The first factor is the homogeneous nature of our "working force," which results in a compatible job atmosphere. Working with students my own age at John Hancock is not being exposed to reality. The summer I worked in a plastics

HAS THE DREAM LOST SOME GRANDEUR?

factory I had the real world almost slammed in my face." She went on, "The second factor is the lack of any real competition for jobs on this campus. Anyone who really needs work has no difficulty finding an on-campus job. In fact, the financial aid office usually does all the looking, not the student. It will be a very different matter after graduation. One has to become a serviceable commodity employers will want to buy."

With job opportunities at a low ebb, many seniors may be financially compelled to accept dull, repetitive work. Does this necessarily imply a subjugation of identity and intellect? As one senior put it: "The key word is awareness, something my education has given me. Working in a factory

could be a learning experience if viewed with an open mind. I could look at the system and see what it does to people."

A Regis junior responded to this statement with a perception exceeding her years. "I'm not sure how long I could maintain my awareness in a situation which systematically dulls the awareness." She added, "I'm afraid I would give in."

From a "cloister" into reality . . . and yet the optimism prevails. "I'm excited about getting out into the world," asserted one senior. Even if I fall on my face that is what I will have done in the world." And so the American dream goes on, and on, and on . . .

Inconceivable

When Lear cried, "Who can tell me who I am?" he was voicing the eternal dilemma, the question which has perplexed man throughout the ages. It is characteristic of man to question himself and his environment in search of answers, and paradoxically, to be perpetually dissatisfied with the answers he derives. For it is in the striving for certainty, rather than in the certainty itself, that man finds his greatest measure of fulfillment. William James termed this fundamental human drive the "moral equivalent of war." If strife does not exist, man must seek means to create it, intellectually or otherwise.

In this respect man is paradoxical. Juxtaposed to an unceasing compulsion to be dissatisfied, to discover sources of conflict, to strive for "something better," is another need as fundamental and yet very different. This is the need for all men, when confronted with the chaotic and perpetual flux of their own ideas, to establish some form of ordering prin-

A BOND ALMOST RELIGIOUS

ciple. Religion, in many respects, serves this vital function. It has provided for man that emotional symbol round which he may rally to ward off negation, despair, and defeat. It has created for him an important kind of "relatedness" with the universe and his fellow men.

What happens when man's inevitable compulsion to seek conflict leads to a destruction of that emotional symbol? As one Regis student put it: "Organized religion is dying. People are beginning to look within themselves for answers." Is the result of this necessarily chaos?

According to Alvin Toffler, "The pressures (in our techno-society) are outward toward diversity, not inward toward unity." And yet within this diversity is a certain unity. Man being what he is, his natural impetus toward change is invariably coupled with an even stronger need for some kind of unity.

In the "youth music" of the late twentieth century, a subtle merging of these basic human motivations can be perceived. Pop music, in its manifold capacity to reflect the fears, discontents, joys, and rages of today's youth, is at once a "moral equivalent of war," and a unifying expression so binding as to be

almost religious in nature.

Often the "question" takes the form of a direct challenge to what youths call the "pat, set-up" values of the past. In John Lennon's song "Gimme Some Truth," he has captured the spirit of youthful aggression which often accompanies their questioning. "I'm sick and tired of hearing things from uptight—short sighted—narrow minded hypocritics. All I want is the truth . . . No short haired—yellow bellied son of tricky dicky is gonna mother hubbard soft soap me with just a pocketful of hope . . . Just gimme some truth."

In Elton John's "The Cage," a similar sense of defiance and bitterness can be perceived. Unable to accept the discrepancy between people's actions and the "virtue" they profess, John attacks the meanness of hypocrisy he sees with an almost savage indignation. The "cage" is the world as John perceives it, and in his search for truth, he has become the prisoner: "Well I walk while they talk about virtue. Just raised on my backlegs and snarled. Watched you kiss your old daddy with passion. And tell dirty jokes as he died . . ."

Born into a society of unparalleled affluence, the children of this so-called "land of plenty" are nevertheless more introspective and critical than any preceding generations. Older generations would argue that indolence breeds discontent. This argument appears to contain a measure of truth, in that it is easier to intellectualize on a full stomach. However, confronted with the fragmentation and dehumanization of the modern techno-society, American youth is faced with a situation far more perplexing and terrifying than anything which has gone

'Yes, I'm just like him, just like you. Like everybody else I'm searching through what I've heard . . . Whoa, where do you go . . .?

Cat Stevens

before it. It is no longer a matter of mere physical survival.

As one Regis student put it: "With what man has to face in the world today—the horrors of nuclear war, over-population, pollution, and countless other evils—it's difficult to rely on the "power of faith" as our parents

"If there's any answer, maybe love can end the madness. Maybe not, oh, but we can only try . . ."

Carole King

"Come let's run from this ring we're in, where the Christians clap and the Germans grin, crying let them lose, saying let them win . . ."

Joni Mitchell

knew it." She added: "And yet, man left face to face with himself, without a direction for those thoughts and feelings which transcend pure rationality, would inevitably become lost to despair."

In Joni Mitchell's "Blue," she speaks of the deterioration of values which has been a result of the fragmentation in modern society. "Acid, booze, and ass, needles, guns, and grass. Lots of laughs, lots of laughs. Well everybody's saying that hell's the hippest way to go . . ." Where will order come out of such chaos?

A Regis student expressed a similar awareness of what she called, "the mess we're in." "I don't know what is right or wrong anymore," she asserted. "I'm confused by all the evil I see around me, but I can't go to the Church or to my parents for answers. Youths today are thinking, and thinking hard. You can hear it in our music, read it in our literature."

Our music. Our literature. The very word "our" implies a sense of unity. The unity that comes from being young, from being questioning, from simply being human. "Yes we all know it's better. Yesterday is past," sings Cat Stevens. "Now let's all start the living, for the one that's going to last."

Out of chaos comes a hope for stability. Do your own thing. Answer your own question, King Lear. Who are you anyway? And when you find your answer, if you ever do, we can all join hands—and sing.

JAN PLAN

The concept of the January Plan began in 1967 with a Federal grant for curriculum development which included Regis, Oberlin and Colby Colleges. The curriculum committee of Regis eventually helped move the inauguration of the current January Plan. A subcommittee including Dr. Leo Chang, Mrs. Mary Malany, Dr. Susan Williamson and Margaret Scheidler, planned the specific design of the program, set the criterion for Independent Study and worked out minor details. Goals for the Jan Plan as stated by the committee include the following: to give students the opportunity to go into greater depth in an area that they may not have had time to explore in a regular semester course; to enable students and faculty to pursue topics of special interest together, to provide a chance for students to be intellectually independent designing their own projects; to encourage community involvement on the part of students; and to examine the respective teacher and student roles in the academic community. Mr. Michael Kane (lower right) coordinator of the Jan Plan was in charge of the registration and establishment of the program. The program includes independent studies as well as organized classes entitled "Basic Photography" "Harmony of the Keyboard" "Kuche und Kultur," "Off Boston Theater," and "Introduction to Archeology." Featured in the freshman program—"Man—Our Peril and Potential" were The Proposition (upper right).

The purpose of the freshman Jan Plan is "to build a sense of community in freshman class members, to help people within the class know each other better in an atmosphere free from the pressures of grades." Commenting on the importance of the program's goal of greater awareness of self and others, coordinator Michael Kane states, "I think an education that doesn't take into account who a person is and how he or she can grow and develop falls short." He also feels that the freshman program gives people a chance to examine what part they should play in the learning process. "Change is occurring so rapidly that we must concern ourselves with *how* we learn rather than *what* we learn.

How did the freshmen learn in their January program? Through lectures, group and panel discussions. Tickets to "Godspell" and buses to the Natick Mall were provided. Features of the program included: James Carroll poet, anti-war activist and chaplain at the Newman Center at B.U., Kenneth Benne, professor of human relations at B.U. and Mrs. Mary A. Levenson, teacher in the Boston Public school system. Respective topics covered were the death and growth of structures, differences between authority and power and the role of women in society.

What were reactions of freshmen to the program? "It makes you think, I found myself staying up late at night, involved in discussions and projects," Joan Le Marbre. Lisa Malley: "What was good about it was that through the groups you met new people you wouldn't have met otherwise." Adaptations for next year—"Get lecturers students themselves express interest in," says Nancy Haggarty. Felice Pelosi—"Alternate lectures between the day and night."

A MONTH'S LONG SABBATICAL FROM ORDINARY

Sister Nancy Boardway (above) of "Nuts and Bolts in Contemporary Society." Susan Ney, Therese Murphy, Sister Margaret William in "Harmony of the Keyboard" (right).

Designed to instruct students in ways to effectively cope with the breakdown of appliances and the ever challenging delapidation of man made structures, "Nuts and Bolts in Contemporary Society" exemplifies learning by experience. Sister Nancy Boardway had heard of the plan being inaugurated in other schools and "thought it would be a good idea to have it here." In the art of repairing, what are basic factors? Common sense—"part of the philosophy of the course is getting people to feel confident in reading directions."

Joanne Martignette (near and far right) has been working in the Red Barn Nursery School in Weston on an independent study. "I've thought of becoming a nursery school teacher."

OR IS IT EXTRAORDINARY ACADEMIA?

Linda Traill (above) has been working on the Jan Plan "Apprenticeship in Art." The program offered participants the opportunity to choose from working in museums, department or art stores.

Linda chose to work in the Asiatic department of the Boston Museum of Fine Arts. The department has the largest and best collection of Oriental Art in the world.

Verna Jane Howe (above) pictured with Mr. Dussault at Framingham North High School.

IN OTHER SCHOOLS FORMAL OR INFORMAL

"I've enjoyed it, I've learned so much—it's something you've got to experience," says Bobbie Cormier of her work in creative photography. "Employed" (she works without pay) at the Peter Benjamin Studios in Wayland, she "answers phones, crops pictures, develops pictures, takes pictures," "does everything." "Working in the photography business you have to learn how to deal with people." Working with people involves putting them at ease while photographing, trying to learn about the person so that you can capture their personality—transmit it in some way, in a picture.

What were her reasons for choosing this plan? "I just bumped into photography last spring. I wanted an experience in a studio to see if I could like it. As much as you like it, commercial aspects also must enter photography." On trying to make a living from a studio—"You can't always take the pictures you'd like to. There's the work, the grind also."

Bobbie Cormier (right)—working on creative photography at the Peter Benjamin Studio in Wayland.

Ann Hafey (right) student teaches at Framingham North High School. She teaches Economics to seniors and freshmen. "Rather than think of it as student teaching—as something I'd be marked on, I've thought about it as a Jan Plan. It was something I'd never done before—so why not try it?"

What are some of her opinions of teaching? "I would like students to feel that what they have to offer is important. I'm not the answer machine. I'd like kids to know there's no one answer." On objectives—"If they'd just learn to think out problems not just put down answers for an answer's sake."

Innovations and "old" problems of the educational system perplex her. "Myself, I question some new classroom innovations—I have kids who can't even do simple arithmetic, with math it's hard—it's a skill. Another thing that bothers me is to see kids who are just being pushed through the school system. They just don't care, if you let some of them stay in school until they got interested, they'd be collecting medicare, I mean it. In some cases another year in school just means being another year older."

Teaching offers a complexity of factors to contend with outside of behavioral objectives. "I think basically if you have a slow student he's not that slow—there are other problems in life at that time that are more important to him than math problems." On the joys and horrors of the teaching profession, "It's frustrating at times when you like the subject and the kids are apathetic. I've never met a profession like it—when you're up, you're up, when you're down, you are down. It's a lot of fun even though at times I seem to complain a lot."

Teaching has changed her. "I've always been an organized person. I've had to learn flexibility and yet not get disorganized."

A START OR A FINISH?

How much of a change has the Jan Plan brought in its experimental year? On campus involvement in new areas of interest with diverse groups of people has broken down classroom barriers—for a month anyway. What about expansion off campus? Programs for which students commuted to Boston (Lower right—view from Prudential Center) via subway cars under a galaxy of lights (Upper right) offered exposure to "outer limits." Geographical boundaries exploded for students who visited Greece, Italy, Ireland or England. Marguerite Cook writes in January from Greece, "We have been to Athens, Corinth, Sparta, Mycenae, Mythone and a million other places. We are now sitting in a cafe in Olympia. Tomorrow we are going to Delphi."

For some students coming to the Regis campus has been a new world of experience. Ellen McCarbille and Ann Carthy are freshmen from St. Rose College in Albany who participated in the program while living in at Angela dorm. Ellen commented, "I like it here but the fact is it's out of the city—if you put the campus in the middle of a city it'd be beautiful."

To what extent does a formalised education separate a student from the life he is preparing to live for? Is there a price to pay?

On the Spot pictures of Jan Plans in operation (Top left) Diane Salvatore in "Exploration of the Media." Work in oil and acrylic painting, design, water-color, ceramics or weaving was made available to students. Regis students worked for the "Low Cost Housing Corporation" of Boston with Dave Brown (top right) coordinator for student volunteers. BRA (Boston Redevelopment Agency) bought houses for rehabilitation for as little as a dollar in some cases. Once exclusive homes in the South End, some of the houses cost as much as $100,000 to build when they were constructed in the nineteenth century. (Middle—upper left) Members of "Nuts and Bolts in Contemporary Society" pore over a disembodied lamp. Participants found the adage that "only guys know how to fix things" to be a myth. Using *The Handywoman's Guide,* and muscle power, they changed tires, repaired hole-ridden walls, worked on leaky faucets and puttied windows. Suzanne LeBel (lower middle left) is pictured working in a laboratory at Mass General Hospital. Suzanne was involved in research on the diseases asthma, cystic fibrosis and arthritis. Deidre Neilen (middle right) was one of the Regis team working for Boston's "Low-Cost Housing Corporation." (Lower left) Jane Murphy pictured with Larry Stark, theater critic for BAD who "appeared" as part of the program "Off-Boston Theater." Pat Goddard (right) and Debby Reed (left) are pictured in the "Little City Hall" in South Boston (see picture at near left). They worked for the Youth Activities Commission.

THE WAY

ballet-/bal,-ā / noun 1. dancing in which fixed poses and steps are combined with light flowing movements often to convey a story or theme; also: a theatrical art form using ballet dancing 2. a company of ballet dancers.

sport-noun 1. a source of diversion: PASTIME 2. physical activity that is engaged in for pleasure. adj.-of, relating to, suitable for sport(s).

The beginning of a complicated routine always involves some hesitation.

Most little girls, when asked what they want to be when they grow up, are very prone to answer (and sincerely so) "I wanna' be a ballerina." Naturally there are many obstacles to overcome, as we shall see.

TO BALLET

The transition between childhood and early adolescence leaves most of us awkward, clumsy, and on the whole, very ungraceful. One alternative (besides the weekly grind of arabesque and tour jeté) that is designed to make one sound of mind and body is the field of sports. Here on these pages we examine the end product, produced by years of active participation in games that challenge both physically and intellectually.

We ask you to observe every flowing movement of every participant as she throws herself completely into the rhythmic pace of a game. We ask you to watch every motion of the player as she unravels many tales through vivid use of her body beautiful. But most important, keep attuned to the music.

This is the epitome of form, gracefulness, beauty and style, wrapped up in intense concentration. This is a prima ballerina at her best.

Waiting for her cue. Ready?

There is such a strong similarity between ballet and sports that even different expressions used in games denote certain kinds of rhythm and dance steps found in ballet. For example: pivoting; fast break; traveling; lunge; a jump ball; slide; pushing; and shussing.

Lunge. Parry. On guard. Fencing is an early form of self defense. It is the art or practice of attack and defense with a sword or foil. A foil is a fencing weapon with a light flexible blade tapering to a blunt point. It is perhaps the most graceful and skillful form of combat ever invented.

Basketball—the sport that involves every muscle and every sinew. One must have a good sense of direction and coordination.

Last call for pizza...

THE WEEKEND AS A WAY OUT

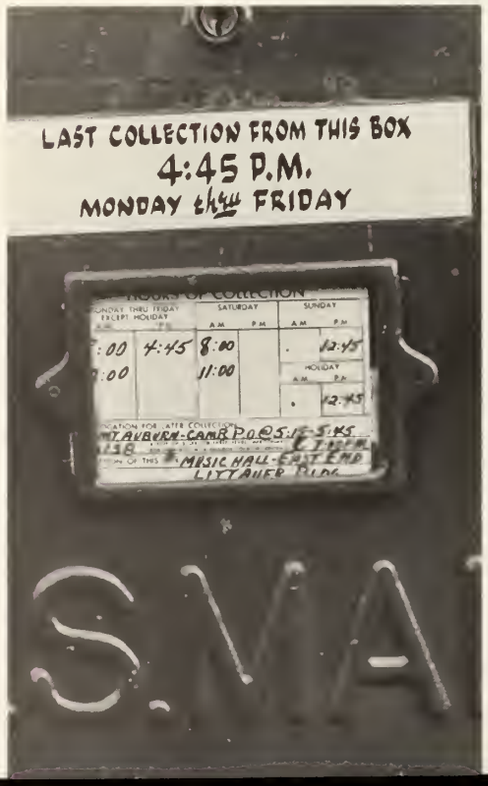
Most high school students live only for the day they can leave home and live at college. It is funny how all they think about once they get here is "getting out"!

Escape from tension comes in as many unique forms as people do. For some it is the ecstasy of being with a certain someone. For others it is the peace found in the love of painting, or music, or just a simple walk. The only certainty is that we all feel a need to release our frustrations in one way or another.

The campus—a composition of human and natural life. Whenever the stagnancy of concrete threatens—the ever vibrant force of nature beckons as a stillpoint, a reminder of the constant change that marks what man terms his existence.

Living, studying, and even playing within the same four walls for a school year is no easy task, even for the studious individual. We are basically social beings, and most of us would agree we love that part of our college life. The relaxation and release offered in a night at the theatre, a quiet dinner, or a noisy party allows us to begin again on Monday.

The weekend serves as a way out, that is for sure. The question is, however, whether the week is merely a preparation for the next time out?!



MARK THE SPOT